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تفسير انوار البيان

ILLUMINATING DISCOURSES
on the
NOBLE QURAN

TAFSIR ANWARUL BAYAN

By
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سورة الرَّحْمَنِ

Madinan	Surah Ar-Rahman	Verses 78
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾
 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا
 وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
 وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَكِكْهُمُ ﴿١١﴾ وَالنَّخْلُ
 ذَاتُ الْأَكْمَامِ ﴿١٢﴾ وَالْحَبُّ ذُو الْعَصْفِ ﴿١٣﴾ وَالرَّيْحَانُ ﴿١٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
 تُكَذِّبَانِ ﴿١٥﴾

In the name of Allāh, the Beneficent the Most Merciful.

(1) Ar Rahmān (The Most Merciful)... (2) ... taught the Qur'ān. (3) He created man ... (4) and taught him to speak. (5) The sun and moon (orbit in) calculated courses. (6) And the creeper and the tree prostrate. (7) (Allāh) raised the sky and erected the scales... (8) ...so that you do not transgress in the matter of the scale. (9) And so that you establish the scale with justice and you do not make the scale deficient. (10) (Allāh) has placed the earth for people. (11) On it are fruit, palms with sheathed stalks,... (12) ... seeds as chaff and sustenance as well. (13) So which favours of your Lord do the two of you (man and Jinn) deny?

AR RAHMĀN TAUGHT THE QUR'ĀN AND COMMANDS JUSTICE

In Surah Rahmān, Allāh discusses the various favours that He has blessed man and Jinn with. These favours are tremendous and benefit people in this world and in the Ākhirah (Hereafter). Allāh repeats the verse "So which favours of your Lord do the two of you (man and Jinn) deny?" 31 times in the Surah. This lends great beauty to the Surah in terms of recitation and meaning.

THE VIRTUES OF THE QUR'ĀN

The opening verses of Surah Rahmān make mention of such bounties that feed one's Belief, soul and body. Allāh begins by saying, "Ar Rahmān (The Most

Merciful) taught the Qur'ān." The Qur'ān is an extremely great bounty of Allāh to mankind. Allāh taught man the words of the Qur'ān, the meanings of the verses and has also allowed man to understand the eloquence and rhetoric of the Qur'ān. In addition to this, Allāh has also made it easy for man to memorise the Qur'ān. Man, who is merely an entity filled with blood, is extremely honoured to be able to contain the speech of Allāh in his bosom and to speak it with his tongue. Hundreds of thousands and millions of books have been written containing explanations of the Qur'ān and this practice will continue until Judgement day.

Besides teaching the Qur'ān to man, Allāh has also granted him the privilege of teaching the Qur'ān to others. The Holy Prophet صلى الله عليه وسلم said that when a person has been granted the bounty of the Qur'ān (i.e. he has memorised it) and he thinks that another person has a bounty greater than his, then he is ungrateful for an extremely great bounty.

Sayyidina Uthmān رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "The best of you is he who learns the Qur'ān and teaches it." [Bukhari v. 2 p. 270]

Sayyidina Abdullāh bin Abbās رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The best of my Ummah are the bearers of the Qur'ān and those who stay awake [in Ibādah (worship)] at night." ["Mishkāt" p. 110]

The Qur'ān is the book of Allāh as well as Allāh's speech. The Muslims are truly honoured to have this great miracle in their hearts and flowing fluently even from the tongues of their little children. They are even able to remember the verses that are alike (Mutashābihāt) and are able to recite it while sleeping and when awake.

People who have nothing of the Qur'ān in their hearts are extremely unfortunate. The Holy Prophet صلى الله عليه وسلم said, "The heart that has nothing of the Qur'ān is like a deserted house." ["Mishkāt" p. 186 from Tirmidhi and Dārmi]

THE BOON OF SPEECH

Allāh continues to say that "He created man and taught him to speak." Allāh granted man knowledge, granted him the ability to speak and even taught him how to utilise this ability. Man can thus express what he feels and thinks. Allāh Ta'āla has also taught man how to speak eloquently and how to explain the meanings of the Qur'ān. Not only did Allāh teach people speech, but He taught man various languages and manners of expression. Man is also able to translate from language to language.

Allāh then speaks of the solar and lunar orbits when he says, "The sun and moon (orbit in) calculated courses." The orbits and movements of the sun and moon have been determined by Allāh and they are not at liberty to move as they please and when they please. Allāh says in Surah Yāsīn, "The sun travels towards its destination. This is the decree of the Mighty, the All Knowing. We have stipulated phases for the moon, until it returns like a branch of an old date palm. It is not possible for the sun to catch up with the moon, nor is it possible for the night to precede the day. They all swim within their orbits." [Surah 36, verses 38-40]

Furthermore, "the creeper and the tree prostrate." Just like worshippers are

pleased to prostrate before Allāh out of obedience to Him, so too are all of Allāh's creation pleased to obey Him, including those plants that have an upright trunk and those that creep and have no rigidity. The watermelon, pumpkin and other plants that are unable to stand erect are referred to in this verse together with all large and small trees that stand by themselves. This interpretation is favoured by Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Ibn Jarīr رحمة الله عليه.

Allāh then speaks of the sky when He says that He "*raised the sky*". It is Allāh Who raised the sky to its towering height. Once a person understand this, he will realise that it is also Allāh who gives height to everything else, whether the height is physical or figurative.

THE COMMAND TO WEIGH JUSTLY

Allāh Ta'āla states further that he "*erected the scales so that you do not transgress in the matter of the scale. And so that you establish the scale with justice and you do not make the scale deficient.*" Allāh Ta'āla cautions man not to demand extra in weight when dues are given to him and not to reduce weight when payment is due from him. The abomination of this act is explained in the opening verses of Surah Taffīf [Surah 83, verses 1-6]. The command to be just in weight and measurement is also mentioned in Surah An'ām [Surah 6, verse 152] where Allāh commands: "*And give full measure and weight in fairness.*" Allāh also commands the same in Surah Bani Isrā'īl where He says, "Measure in full when you measure and weigh with proper scales." [Surah 17, verse 35].

Furthermore Allāh says that he "*has placed the earth for people.*" Allāh Ta'āla has made the earth such that it is neither too hard nor too soft. People are able to dig the earth to create dams, wells, graves, plant plantations and lay the foundations of their buildings. At the same time, the earth can support man's structures, carry his railroads and highways and the beating hooves of his animals. Man is able to use the resources of the earth without her mumbling a word in protest. It is with reference to this that Allāh mentions in Surah Mulk [Surah 67, verse 15] that the earth is submissive.

Allāh then enumerates the various benefits that the earth gives to mankind when He says that the earth has "*fruit (and) palms with sheathed stalks*" Allāh has covered the stalks of such plants so that the fruit are protected and also because these coverings may be used for a variety of purposes. In addition to this, Allāh has also created "*seeds as chaff*". This verse refers to cereals like wheat, barley, etc which are like little seeds that provide ample nourishment for man. These foods are also protected in coverings that are separated as chaff to be fed to animals.

Together with all these bounties of the earth, Allāh has provided "*nourishment as well.*" Some commentators have translated the Arabic word "*Rayhān*" (translated above as "*nourishment*") as "*fragrant plants*" whereas others translate it as "*flowers*". Sayyidina Abdullāh bin Abbās رضى الله عنه translates it as "*sustenance*" and has stated that the word "*Rayhān*" refers to sustenance wherever it is mentioned in the Qur'ān. The word "*Rayhān*" is used in place of "*Rizq*" (sustenance) because sustenance is something from which a person derives satisfaction.

The above verses mention those bounties of Allāh from the earth that are a staple diet for man, those that he eats for pleasure and those that he feeds to his animals. Therefore, Allāh asks, "So which favours of your Lord do the two of you (man and Jinn) deny?" Both man and Jinn benefit tremendously from these favours.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾
فَإَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

(14) (Allāh has) created man from melodious sand that resembles potter's clay. (15) And created Jinn from pure leaping fire. (16) So which favours of your Lord do the two of you (man and Jinn) deny?

THE CREATION OF MAN AND JINN

Allāh describes the creation of man when He says that He has "created man from melodious sand that resembles potter's clay." Allāh Ta'āla took sand, mixed it with water to make clay and then used the clay to fashion the mould of the first man, Sayyidina Ādam عليه السلام. When it dried it became hard and would make a melodious sound if struck, just like a clay pot or vase. There were various stages in the creation of Sayyidina Ādam عليه السلام and these were discussed in the commentary of verse 33 of Surah Hijr (Surah 15).

"And (Allāh) created Jinn from pure leaping fire." Just as Sayyidina Ādam عليه السلام was the father of mankind, many Scholars assert the Iblis (chief devil) was the father of the Jinn. Therefore, it is often said that man in general is created from sand and that the Jinn are created from fire because their fathers were created from these substances. The blessing of being created and granted life is an extremely great bounty without which many other bounties cannot be enjoyed. Because Allāh has granted these many favours to mankind and to Jinn, it is incumbent on them to be grateful to Him. Allāh reminds them of this when He states "So which favours of your Lord do the two of you (man and Jinn) deny?"

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَإَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَإَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾
فَإَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فَإَيُّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾
فَإَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

(17) (Allāh is) the Lord of the two east's and the two wests. (18) So which favours of your Lord do the two of you deny? (19) He has released the two waters so that they meet. (20) Between the two (waters) is a barrier so that the two do not

transgress. (21) So which favours of your Lord do the two of you deny? (22) Pearls and coral emerge from both of them. (23) So which favours of your Lord do the two of you deny? (24) His are the raised ships on the oceans like mountains. (25) So which favours of your Lord do the two of you deny? (26) Everything on earth shall perish. (27) Only the countenance of your Lord the Possessor of majesty and benevolence shall remain. (28) So which favours of your Lord do the two of you deny?

ALLĀH SEPARATES SALTY WATER FROM FRESH WATER AND CREATES THE JEWELS IN THESE WATERS

These verses also expound Allāh's great bounties. Allāh begins by saying that He is "the Lord of the two east's and the two wests." The "east's" refers to the rising points of the sun while the "west's" refers to the setting points of the sun. The rising and setting of the sun determines the day and night, both of which are beneficial to man and Jinn. During the day people are able to carry out various acts that are not possible during the night and vice versa. Allāh reminds people of this great favour when He says, "So which favours of your Lord do the two of you deny?"

"Ruhul Ma'āni" quotes from Sayyidina Abdullāh bin Abbās رضى الله عنه and Sayyidina Ikrima رحمه الله عليه that the "the two east's" refer to the point where the sun rises during summer and the point where it rises during the winter. Similarly, the "two west's" refer to the point where the sun sets during the summer and the point where it sets during the winter. It has also been reported that according to Sayyidina Abdullāh bin Abbās رضى الله عنه, "the two east's" refers to the rising of the sun and the rising of the twilight while "the two west's" refers to the setting of the sun and the setting of the twilight.

Allāh then speaks of the oceans when he says, "He has released the two waters so that they meet. Between the two (waters) is a barrier so that the two do not transgress." Although two types of water bodies seem to be one to the onlooker, they are actually separated by an invisible barrier. In this way, the salty water and fresh water never mix. Man and Jinn derive various benefits from the two types of water and therefore are obliged to express gratitude to Allāh. Allāh reminds them of this when He says, "So which favours of your Lord do the two of you deny?"

"Pearls and coral emerge from both of them." The various jewels that emerge from the sea are also a great favour from Allāh and man and Jinn are required to be grateful to Allāh for these. Allāh reiterates, "So which favours of your Lord do the two of you deny?" Sayyidina Abdullāh bin Abbās رضى الله عنه states that the Arabic word "Lu 'lu" (translated above as "pearls") refers to smaller pearls and the word "Marjān" (translated above as coral) refers to larger pearls.

Sayyidina Abdullāh bin Mas'ūd رضى الله عنه stated that the word "Lu 'lu" (translated above as "pearls") refers to large pearls and the word "Marjān" (translated above as "coral") refers to red coral.

An explanation of the two types of water that do not mix has been given in the commentary of Surah Furqān where Allāh states, "It is He Who has merged two seas, the one being sweet and quenching, while the other is salty and bitter. He has created between them a barrier that acts as an impregnable veil." [Surah 25, verse 53]

Some have raised the objection that since pearls and coral are not found in fresh water whereas the verse mentions that pearl and coral emerge from "*both of them*". In reply to this, some Scholars have mentioned that "*both of them*" means "*the collection of both of them*" (i.e. coral and pearl emerge from the collection of both waters). Others have mentioned that pearls are found in both fresh water and salt water but because they are found mostly in salt water, people generally are unaware of fresh water pearls. Of course, Allāh's knowledge is supreme and man may not contest His knowledge. Man's knowledge of things is extremely limited compared to Allāh's knowledge.

Allāh Ta'āla goes on to say that "*His are the raised ships on the oceans like mountains.*" These huge ships remain afloat only by Allāh's will. When waters get rough and strong winds blow, it is only Allāh that protects the ship and those in the ship. Allāh allows the large ships laden with hundreds of tons of cargo to traverse through the oceans so that man may transport goods from one continent to another. Allāh says in Surah Baqarah, "*in the huge ships which traverse the oceans carrying goods of benefit to man ... are signs for those who have intelligence.*" [Surah 2, verse 164]

Allāh has inspired man to build ships and has granted him the expertise and capabilities to accomplish the task. Allāh has also taught man how to navigate the oceans, how to load his shipping vessels and how to derive maximum benefit from this skill. The shipping trade caters for the needs of millions of people throughout the world. It is therefore incumbent on people to express their gratitude to Allāh for this. Therefore, Allāh reiterates, "*So which favours of your Lord do the two of you deny?*"

EVERYTHING SHALL PERISH

"*Everything on earth shall perish.*" Man, Jinn, fauna, flora, everything on land and everything at sea are all destined to perish when their lives have expired. When everything shall perish it will be "*Only the countenance of your Lord the Possessor of majesty and benevolence (Who) shall remain.*"

Allāma Qurtubi رحمه الله عليه states that "*Jalāl*" (translated above as "*majesty's*") refers to Allāh's grandeur and greatness and "*Al Ikrām*" (translated above as "*benevolence*") means that Allāh should be revered to the extent that no degree of shirk (polytheism) is perpetrated. Viewing the word "*Al Ikrām*" from a different perspective, other commentators have mentioned that it means that Allāh is the only One who can truly bestow favours and mercy on creation. Allāh states in Surah Fajr [Surah 89, verse 15], "*As for man, when his Lord tries him by granting him honour and favours, he says, 'My Lord has honoured me'.*"

Allāh says in Surah Bani Isrā'il [Surah 17, verse 83], "*When We bestow favours upon man, he turns away and, changing direction, goes far.*" It is stated in "*Faydhul Qadīr*" that the special honour denoted by the word "*Ikrām*" is not granted to sinners. However, general favours are granted to the disbelievers as well. It is my humble opinion that every human is blessed with a degree of honour by simply being human. This is denoted by the verse of Surah Bani Isrā'il [Surah 17, verse 70] where Allāh says, "*We have granted honour to the children of Ādam.*" However, for the disbelievers this honour is restricted to this world. As soon as they die,

they will be made to suffer disgrace, which will perpetuate until eternity. In the Ākhirah (Hereafter), the disbelievers will have neither honour nor favours, whereas the believers shall enjoy an abundance of both. "So which favours of your Lord do the two of you deny?"

يَسْتَعْلِمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَيَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَذِبٌ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣١﴾ فَيَا أَيُّهَا الْجِنُّ وَالْإِنسُ إِنَّكُمْ كَذِبٌ ﴿٣٢﴾ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَيَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَذِبٌ ﴿٣٤﴾

(29) All in the heavens and the earth ask from Him and He is engaged in some matter every day. (30) So which favours of your Lord do the two of you deny? (31) We shall soon free Ourselves for you, O the two of you groups. (32) So which favours of your Lord do the two of you deny? (33) O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth, then do so. You will be unable to transcend without the power. (34) So which favours of your Lord do the two of you deny?

In the above verses, Allāh expresses His greatness and the dependence of man and Jinn on Him. Allāh also reminds man and Jinn that they are not free to do as they please but will be required to render an account for all their deeds. Allāh states that the day of Judgement will come when "We shall soon free Ourselves for you, O the two of you groups." This verse is symbolic and does not mean that Allāh is too preoccupied with other duties to take reckoning. Allāh is Capable of doing everything perfectly at once and no act will hinder Him from accomplishing another. The symbolic reference is to emphasise the fact that reckoning will be meticulous.

Allāh also states that "He is engaged in some matter every day." This means that Allāh is busy tending to the matters of the universe at every given point in time. By warning man and Jinn about the advent of Judgment day and reckoning, Allāh is bestowing them with an extremely great favour. Therefore, Allāh states, "So which favours of your Lord do the two of you deny?"

Highlighting the helplessness of man and Jinn, Allāh states, "O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth, then do so. You will be unable to transcend without the power." It is clear that even the combined forces of man and Jinn cannot harness the power to transcend the limits of the heavens and the earth. Since man and Jinn are helpless in this very world, they will surely be powerless in the Ākhirah (Hereafter) as well. It is therefore wishful thinking to believe that one will be able to escape Allāh's punishment because there is nowhere to hide. When Judgement day arrives, every person will realise the error of his ways. However, it will then be too late. It is a great favour from Allāh that He has forewarned man and Jinn about this inevitable day. "So which favours of your Lord do the two of you deny?"

يُرْسَلُ عَلَيْكُمَا شَوْاْظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
 فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
 فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
 يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾
 هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾ فَيَايَ ءَالَاءِ
 رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

(35) A flame and smoke shall be unleashed on the two of you (man and Jinn) and you will be helpless to ward it off. (36) So which favours of your Lord do the two of you deny? (37) (The time shall certainly come) when the sky shall cleave asunder and become red like hide. (38) So which favours of your Lord do the two of you deny? (39) On that day no man and no Jinn shall be asked about his sins. (40) So which favours of your Lord do the two of you deny? (41) The criminals will be recognized by their traits and will be seized by their forelocks and feet. (42) So which favours of your Lord do the two of you deny? (43) "This is Hell which the criminals used to deny." (44) They shall pass between it and the boiling water. (45) So which favours of your Lord do the two of you deny?

THE SCENE OF JUDGEMENT

In the above verses, Allāh describes the horrors of Judgement day so that people may refrain from disbelief and become sincere Muslims. To remind man and Jinn to be grateful for these words of caution, Allāh often repeats the verse, "So which favours of your Lord do the two of you deny?"

Referring to the advent of Judgement, Allāh says, "A flame and smoke shall be unleashed on the two of you (man and Jinn) and you will be helpless to ward it off" The intensity of this fire will be extreme. Allāh says in Surah Mursalāt that the people of Hell will be told, "Proceed towards the canopy of three parts which will neither provide shade nor offer shelter against the heat. Indeed, it (Hell) throws sparks like huge palaces resembling pitch black camels. May misery be the lot of the deniers on that day!" [Surah 77, verses 30-34]

These verses of Surah Mursalāt state that the smoke of Hell shall assume the appearance of a canopy. Whereas the canopies of this world offer protection from heat, the smoke canopy of Hell will offer no such protection even though it will be extremely dark. None shall be able to assist another then.

Allāh then describes the splitting of the sky on the Day of Judgement when He says that the time shall certainly come "when the sky shall cleave asunder and become red like hide." A verse of Surah Furqān states, "Call to mind the day when the sky will be rent asunder with clouds and the angels will descend in large numbers." [Surah 25, verse 25]

"On that day no man and no Jinn shall be asked about his sins." A person is questioned to ascertain the facts because the questioner is unaware of the truth of a

matter. However, questions are sometimes posed merely to remind the person being asked about certain acts. Allāh was Aware of every person's acts even before people were created and has no need to ask them what they did in the world. Their questioning will therefore not be to establish whether they did something or not but it will be to remind them of their misdeeds. Allāh says in Surah Qasas [Surah 28, verse 78], "The criminals will not be questioned about their sins."

The guilty ones shall be forced to admit their misdeeds on the Day of Judgement and they will be unable to deny anything. Allāh says in Surah A'rāf, "We shall definitely question those to whom messengers were sent and We will surely question the messengers. We will certainly narrate to them with knowledge and We were not absent." [Surah 7, verses 6,7]

Allāh states further, "The criminals will be recognised by their traits. The traits by which they will be recognised are mentioned in Surah Bani Isrā'īl [Surah 17, verse 97] in the following words: "We shall raise them on their faces on the Day of Judgement, blind, dumb and deaf" Another trait is mentioned in Surah TāHā as: "The day when the trumpet will be blown and the criminals shall be gathered with blue eyes. They will whisper to each other saying, 'You have tarried only for ten days.'" [Surah 20, verses 102,103]

According to these verses the disbelievers will be deaf, dumb, blind and blue-eyed on the Day of Judgement. They will be recognised by these characteristics, "will be seized by their forelocks and feet" and cast into Hell. When they are thrown into Hell, they will be told, "This is Hell which the criminals used to deny." They will thus be exposed to the worst forms of punishment. Citing one of these forms of punishment, Allāh says, "They shall pass between it (Hell) and the boiling water." Commentators interpret this verse to mean that the people in Hell will sometimes be made to suffer in the Fire itself and will sometimes have boiling water poured on them. Concerning the punishment of boiling water, Allāh says in Surah Hajj, "Boiling water will be poured over their heads. Whatever is in their bellies, as well as their skins will be melted with it." [Surah 22, verses 19,20]

Allāh says in Surah Kahf [Surah 18, verse 29], "If they beseech help, they will be helped with water that is like the residue of burnt oil and will scorch their faces. A terrible drink indeed!" Allāh speaks about it in Surah Muhammad as: "Can these people ever be like those who will abide forever in the Fire and are given boiling water to drink, which tears their innards to shreds?" [Surah 47, verse 15]

A verse of Surah Sāffāt [Surah 37, verse 68] states: "Thereafter their return will definitely be towards the boiling water." This verse tells us that there will be a special place in Hell where the people of Hell will be taken to be given boiling water to drink. Thereafter, they will be returned to their respective places of punishment. While some commentators state that the place of boiling water will be outside the boundaries of Hell, this is unlikely because none shall ever emerge from Hell after entering. It is therefore believed that the place of the boiling water will be within the confines of Hell. Allah knows best.

The Arabic word "Ān" used in the verse describes the boiling water as being at the most extreme point possible i.e. the water shall remain at the highest degree of heat possible and shall not cool down even with the passing of time.

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٤٧﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٥١﴾ فِيهِمَا مِنْ كُلِّ فَنِكْهَةٍ زَوْجَانِ ﴿٥٢﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٥٣﴾ مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانِ ﴿٥٤﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٥٥﴾ فِيهِنَّ قَلَصِرَتِ الْطَّرْفُ لَمْ يَطْمِئِنَّ إِئْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٥٩﴾ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾ فَإِىءِ ءِالَآءِ رَبِّكُمَا تُكَذَّبَانِ ﴿٦١﴾

(46) The one who fears standing in the presence of his Lord shall have two gardens. (47) So which favours of your Lord do the two of you deny? (48) Both these (gardens) shall be filled with branches. (49) So which favours of your Lord do the two of you deny? (50) In both (gardens) there shall be two gushing springs. (51) So which favours of your Lord do the two of you deny? (52) In both there shall be a pair of every fruit. (53) So which favours of your Lord do the two of you deny? (54) The people [of Jannah (Heaven)] shall recline on bedding lined with thick silk. The fruit of both gardens shall be extremely close. (55) So which favours of your Lord do the two of you deny? (56) In these gardens, there shall be maidens with lowered gazes whom no man or Jinn has ever touched. (57) So which favours of your Lord do the two of you deny? (58) They seem to appear like rubies and pearls. (59) So which favours of your Lord do the two of you deny? (60) Can the reward for good be anything but good? (61) So which favours of your Lord do the two of you deny?

THE TWO GARDENS OF PARADISE THAT THE PIOUS SHALL ENJOY

After mentioning every bounty of the two gardens of paradise in the foregoing verses, Allāh repeats the question: "So which favours of your Lord do the two of you deny?" Whereas the gardens of this world were described at the beginning of the Surah, the concluding verses describe the gardens of the Ākhirah (Hereafter).

Allāh says, "The one who fears standing in the presence of his Lord shall have two gardens." Although Heaven is itself an extremely large garden, there shall be several gardens within it, depending on the deeds of people. The above verse states that the person who abstains from sins and who is concerned about reckoning on the Day of Judgement shall be blessed with two gardens of Heaven. Concern for reckoning on the Day of Judgement is a great factor to motivate people to abstain from sin and to carry out good deeds. Allāh states in Surah Nāzi'āt, "As for the one who fears standing before his Lord and who restrains himself from carnal passions, then Heaven shall definitely be his abode." [Surah 80, verses 40,41]

Sayyidina Abu Mūsa Ash'ari رضى الله عنه once recited the verse, "The one who

fears standing in the presence of his Lord shall have two gardens." He then said, "There shall be two gardens of gold for the forerunners in Islām and two gardens of silver for those who followed them." ["Mustadrak" of Hākim]

Allāh describes the two gardens by saying, "Both these (gardens) shall be filled with branches." There shall be an abundance of green and lush branches in these gardens, indicating that they will be filled with an abundance of fruit. The second description states that "In both (gardens) there shall be two gushing springs." In addition to providing refreshing water, the springs shall provide a scenic setting to watch. The springs of Heaven are described in Surah Dahar (Surah 76) and Surah Tatfīf (Surah 83). Surah Dahar [Surah 76, verse 18] states that the name of one spring is "SaIsābīl" while Surah Tatfīf [Surah 83, verse 26] states that the other spring is called "Tasnīm". Allāh states in verses 5 and 6 of Surah Dahar, "The good shall certainly drink from a cup the mixture of which is camphor. The springs from which Allāh's bondsmen shall drink they shall cause to gush forth abundantly."

Allāh describes the third characteristic of these gardens when He says, 'in both there shall be a pair of every fruit.' The one type of fruit will be similar to what we see in this world while the other will be seen only in Heaven. Some commentators mention that the one type of fruit will be fresh while the other type will be dried. However, both will be equal in taste. Sayyidina Abdullāh bin Abbās رضي الله عنه has mentioned that the "pair" refers to the sweet and sour fruit that are found in this world, which will be found in Heaven. However, bitter fruit like the wild gourd (bitter apple) shall be sweet in Heaven. ["Ruhul Ma'āni" v. 27 p. 117]

THE BEDDING OF THE RIGHTEOUS IN HEAVEN

Further describing the bounties awaiting the righteous in Heaven, Allāh speaks about their bedding and wives. Allāh says, "The people (of Heaven) shall recline on bedding lined with thick silk." This verse tells us that inner lining of this bedding will be made of thick silk. In this world, the outer lining of a bedding is usually decorated and made from material that is far more expensive than the material used for the inner lining. Sayyidina Abdullāh bin Mas'ūd رضي الله عنه said, "You have been told that the inner linings of the beddings of Heaven are made from thick silk. You can then well imagine how beautiful and comfortable the outer linings are!" [Hākim]

Sayyidina Sa'id bin Jubair رحمه الله عليه said, "The inner lining is thick silk." If you want to know what the outer lining shall be made of then recite the verse of Surah Alif Lām Mīm Sajdah where Allāh says, "No soul knows what pleasures are hidden for him as a reward for the deeds he carries out." This means that nothing can be said about the beauty of the outer lining. One will know the reality of this only in Heaven.

Allāh continues, "The fruit of both gardens shall be extremely close." Sayyidina Abdullāh bin Abbās رضي الله عنه mentioned that if Allāh's friends in Heaven wish to pluck fruit while standing they may do so. They may also pluck fruit while sitting or even while lying down. In every condition, the fruit will be close by. ["Ruhul Ma'āni"]

THE WIVES OF THE PEOPLE OF JANNAH (HEAVEN)

The men of Heaven shall have their worldly wives in Heaven as well as wives from the "Hūr In". These wives will be extremely beautiful and shall have eyes for none other than their husbands. Allāh refers to this when he says, *"in these gardens there shall be maidens with lowered gazes"*. In addition to this, *"no man or Jinn has ever touched"* them. Describing their beauty, Allāh says that *"They seem to appear like rubies and pearls."* The explanation of the Arabic word "*Marjān*" (translated above as "*pearls*") has been discussed in the commentary of verse 22 of this Surah. Sayyidina Qatādah رحمه الله عليه states that the complexions of these maidens will be as clear as rubies and as white as pearls. Other commentators state that the complexion of their faces will resemble rubies, while the rest of their bodies will be the colour of pearl.

Sayyidina Abu Hurayra رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the faces of the first group to enter Heaven will shine like the fourteenth moon while the faces of the next group will shine like a bright star. Each person shall have two damsels of Heaven as wives. (Their complexions will be so beautifully clear that) the marrow of their shins will be visible through their skin and flesh. [Bukhari v. 1 p. 461]

A narration of Tirmidhi states that even though the damsels will be wearing seventy sets of clothing, the marrow of their bones will be visible to the onlooker. ["Mishkāt" p. 497]

The two damsels that the hadith of Bukhari mention will be the minimum number a person will marry. According to a person's deeds, he will marry as many as Allāh pleases. Sayyidina Abu Sa'īd Khudri رضي الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the person with the lowest status in Heaven shall be given eighty thousand servants and seventy-two wives. Mulla Ali Qāri رحمه الله عليه writes in his commentary that two of these wives shall be wives from this world and the other seventy shall be from the damsels of Heaven. Allāh knows best.

"Can the reward for good be anything but good?" The reward for the person who lived a good life, who worshipped Allāh only, who abstained from polytheism (*shirk*) and who carried out good deeds shall be good indeed. He will be blessed with Heaven and all the bounties of Heaven. In a hadith of Muslim, the Arabic word "*ihsān*" (translated above as "*good*") has been defined as *"worshipping Allāh as if one can see Him, and if one is unable to do this, one should be mindful of the fact that Allāh is watching him."*? The Holy Prophet صلى الله عليه وسلم said this in reply to a question posed by Sayyidina Jibr'il عليه السلام.

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَإِنِ إِتَىٰ رِبِكُمْ تُكْذِبَانِ ﴿٦٣﴾ مُدْهَامَتَانِ ﴿٦٤﴾ فَإِنِ إِتَىٰ رِبِكُمْ تُكْذِبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّخَتَانِ ﴿٦٦﴾ فَإِنِ إِتَىٰ رِبِكُمْ تُكْذِبَانِ ﴿٦٧﴾ فِيهِمَا فَتْكَةٌ وَفِخْلٌ وَرَمَانٌ ﴿٦٨﴾ فَإِنِ إِتَىٰ رِبِكُمْ تُكْذِبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرٌ حَسَانٌ ﴿٧٠﴾ فَإِنِ إِتَىٰ رِبِكُمْ تُكْذِبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَإِنِ إِتَىٰ رِبِكُمْ

تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾ فَيَأْيَ آءِآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
 مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَيَأْيَ آءِآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ نَبْرَةً
 أَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

(62) Lesser than these two gardens are another two gardens. (63) So which favours of your Lord do the two of you deny? (64) Both dark green. (65) So which favours of your Lord do the two of you deny? (66) Both have gushing springs. (67) So which favours of your Lord do the two of you deny? (68) In both are fruits, date palms and pomegranates. (69) So which favours of your Lord do the two of you deny? (70) In them are marvellous and stunning women. (71) So which favours of your Lord do the two of you deny? (72) Fair damsels sheltered in tents. (73) So which favours of your Lord do the two of you deny? (74) Neither any man nor Jinn has ever touched them. (75) So which favours of your Lord do the two of you deny? (76) The people of Heaven shall recline on green decorated and exceptionally beautiful bedding. (77) So which favours of your Lord do the two of you deny? (78) Blessed is the name of your Lord, the Possessor of majesty and benevolence.

THE VARIOUS OTHER LEVELS OF HEAVEN

The above verses mention the other levels of Heaven apart from the two mentioned earlier. All of these are of lesser eminence than the first two and will be awarded to people whose deeds and spiritual status are of a lesser degree than the people who will occupy the first two gardens of Heaven. Surah Wā'qiah which follows Surah Rahmān speaks of the two groups to enter Heaven, who are referred to as the "Sābiqūn" and the "As'hābul Yamīn". The Heaven mentioned in the above verses will be given to the "As'hābul Yamīn" and the first two gardens will be for the "Sābiqūn".

Describing the next two levels of Heaven, Allāh says that both will be "dark green". The Arabic word 'Mudhāmatān' actually refers to something that is black. The word is used here because the gardens of Heaven are so lush and dark green in colour that they appear to be black. The single word 'Mudhāmatān' completes this entire verse and this is therefore the only verse of the Qur'ān that contains only one word.

Allāh describes further, "Both have gushing springs." Sayyidina Abdullāh bin Abbās رضى الله عنه states that these two springs will shower prosperity and blessings on the people of Heaven. Sayyidina Abdullāh bin Mas'ūd رضى الله عنه and Sayyidina Anas رضى الله عنه state that these springs will bring a fine mist of fragrance into the homes of the people in Heaven. Other commentators state that they will run with gushing water which will never come to an end. ["Ma'ālimut Tanzil"]

"In both are fruits, date palms and pomegranates." One cannot imagine these to be like those we see in this world because everything in Heaven will be exclusive to Heaven and share only their names with the fruit of this world. Just like the rest of the Surah, Allāh reminds man and Jinn to be grateful to Him by repeating,

"So which favours of your Lord do the two of you deny?"

THE WIVES OF HEAVEN

Allāh states that the gardens of Heaven have *"marvellous and stunning women."* Sayyidina Ibn Salamah رضى الله عنه narrates from the Holy Prophet صلى الله عليه وسلم that the women of Heaven are *"marvellous"* in character and *"stunning"* in beauty. Referring to the fact that these women will be reserved for their husbands, Allāh states; *"Fair damsels sheltered in tents."*

Sayyidina Anas bin Mālik رضى الله عنه reports that the Holy Prophet صلى الله عليه وسلم said, "if a damsel of Heaven has to peek into this world, she would illuminate the atmosphere between the sky and the earth and fill it with her fragrance. It is a fact that the scarf on her head is more valuable than the earth and all its contents." [*"Mishkāt"* p. 495 from Bukhari]

Sayyidina Abu Sa'id Khudri رضى الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said, "The tent of a believers in Heaven shall be carved from a single hollow pearl. The tent shall be sixty miles wide (or 60 miles long according to another narration). He shall have a wife in each corner and the one will be unable to see the other as he goes to each one. The believers shall have two gardens of silver where the utensils and everything else will be made of silver. They shall also have two gardens of gold where the utensils and everything else will be made of gold. Only the veil of honour shall separate the person of Heaven from seeing his Lord. All this shall be in the eternal garden of paradise." [*"Mishkāt"* p. 495 from Bukhari and Muslim]

Describing the purity of the damsels of Heaven, Allāh says, *"Neither any man nor Jinn has ever touched them."*

After describing the women of Heaven Allāh says, *"The people of Heaven shall recline on green decorated and exceptionally beautiful bedding."* *"Ma'ālimut Tanzīl"* states that the word *"Abqariy"* (translated above as *"decorated"*) refers to everything good that one is proud to have. The Holy Prophet صلى الله عليه وسلم once referred to Sayyidina Umar رضى الله عنه as *"Abqariy"*.

Allāh concludes the Surah by saying, *"Blessed is the name of your Lord, the Possessor of majesty and benevolence."* While the 27th verse of the Surah describes Allāh as *"the Possessor of majesty and benevolence"*, the Surah ends with the same description of Allāh's grandeur.

SOME NOTES CONCERNING SURAH RAHMĀN

NOTE 1: The verse *"So which favours of your Lord do the two of you deny?"* is repeated 31 times in the Surah. By reciting the verse continuously, the reader feels a sense of joy and is spiritually enlightened. Even those listening to the recitation experience a sense of elation and happiness. It is for this reason that the Holy Prophet صلى الله عليه وسلم referred to Surah Rahmān as the bridegroom of the Qur'ān. [*"Mishkāt"* p. 189]

NOTE 2: Allāh reminds man and Jinn of His favours in the verse *"So which favours of your Lord do the two of you deny?"* Sayyidina Jābir رضى الله عنه

عنہ narrates that when the Holy Prophet صلى الله عليه وسلم recited Surah Rahmān to the prophet's companions رضى الله عنهم, they all listened in silence. The Holy Prophet صلى الله عليه وسلم then said to them, "When I recited this Surah to the Jinn on the night I met with them, they seemed to have a better reply than you. Whenever I recited the verse 'So which favours of your Lord do the two of you deny?' they responded by saying:

{TRANSLATION: "We do not deny any of Your favours, O our Lord. All praise belongs to You."} [Tirmidhi]

Appreciation of Allāh's favours entails admitting these favours and using them in a manner that pleases Him. Denying Allāh's favours means that one says that one did not receive a certain favour from Allāh or that one says that what one has are the fruits of one's labours. Similarly, adopting an attitude that reveals this will also be tantamount to denying Allāh's favours.

NOTE 3: Why does Allāh say, "So which favours of your Lord do the two of you deny?" after verses that portray His punishment as well? How can punishment be regarded as a favour? The answer is that Allāh's favour lies in His warning people of the consequences of evil. By mentioning the punishment for evil deeds, Allāh is warning people to refrain from such deeds so that they never find themselves suffering the same. This forewarning is an act of great kindness.

NOTE 4: Allāh makes it clear in verse 56 of Surah Dhāriyāt (Surah 51): "I have created man and Jinn only to worship Me." Allāh has created both these creations for the purpose of worshipping Him, His bounties are tremendous to both and He has sent guidance to both. However, because Allāh has selected man as His vicegerent on earth, man is superior to Jinn. Nevertheless, both are responsible for fulfilling Allāh's commands. Whether Allāh sent Anbiya (The Holy Prophets عليهم السلام) among the Jinn, the difference of opinion has been discussed in the commentary of verse 130 of Surah An'ām (Surah 6). What is certain is that when the Holy Prophet صلى الله عليه وسلم was sent as messenger, he was the messenger to both man and Jinn. This is evident from the verses of Surah Rahmān and the verses of Surah Ahqāf [Surah 46, verses 29-32] in which Allāh quotes the invitation that the Jinn extended to their fellow Jinn after listening to the Holy Prophet صلى الله عليه وسلم. Allāh says that the believer Jinn said to their fellow Jinn: "O our people! Respond to Allāh's caller and believe in him; Allāh will forgive your sins and save you from a painful punishment." [Surah 46, verse 31]

The details of the Holy Prophet's صلى الله عليه وسلم meeting with the Jinn have been discussed in the commentary of the above verses of Surah Ahqāf. Further details will also be mentioned in the commentary of Surah Jinn (Surah 72), Insha Allāh.

NOTE 5: The Jinn are also obliged to worship Allāh and the disbelievers

among them will also be sent to Hell. Allāh says in Surah Sajdah, "If We willed, We would have granted every soul its guidance.. However, the decree has issued from Me that I will surely fill Hell with a collection of man and Jinn." [Surah 32, verse 13]

Whereas it is clear that the disbelieving Jinn will enter Hell, some Muhaddithīn (commentators of Ahadith) and Mufasssīrīn (commentators of Qur'ān) have queried whether the believing Jinn will enter Heaven. This question is answered by the fact that when discussing the bounties of Heaven, Allāh states "So which favours of your Lord do the two of you deny?" This makes it clear that the Jinn may also enter Heaven. The Scholar (Allāma) Shibli رحمه الله عليه favours this opinion in his renowned book about the Jinn titled "Ākāmūl Marjān" (Chapter 24). Together with this opinion, he also cites another opinion that the Jinn will be allowed only up to the doors of Heaven from where humans will be able to see them without them being able to see the humans in Heaven. The third opinion he cites is that the believer Jinn will remain on the A'rāf (the place between Heaven and Hell). He has quoted a hadith to substantiate this opinion. The third opinion is one of silence i.e. no comment can be made about the issue.

NOTE 6: The 27th and the final verse of the Surah mention Allāh's quality of being "Dhul Jalāli wal Ikrām" ("the Possessor of majesty and benevolence"). The explanation of this has been given in the commentary of verse 27. The Holy Prophet صلى الله عليه وسلم advised that Muslims recite "Dhul Jalāli wal Ikrām" abundantly and use it in their Supplication. [Hākim v. 1 p. 499]

Sayyidina Thowbān رحمه الله عنه reports that after the Fardh (obligatory) Salāh, the Holy Prophet صلى الله عليه وسلم used to recite:

{TRANSLATION : O Allāh! You Peace and all peace comes from you. You are Blessed, O "Dhul Jalāli wal Ikrām" (the Possessor of majesty and benevolence)} [Muslim.]

Sayyidina Mu'adh bin Jabal رحمه الله عنه reports that the Holy Prophet صلى الله عليه وسلم once heard a person saying in his supplication, "Yā Dhal Jalāli wal Ikrām!" the Holy Prophet صلى الله عليه وسلم said to the person, "Your du'ā (pray) is accepted. Now ask what you please." [Tirmidhi]

Sayyidina Anas رحمه الله عنه narrates that he was once sitting with the Holy Prophet صلى الله عليه وسلم when another person completed his Salāh and said:

{TRANSLATION: O Allāh! I am supplicating to You because all praise belongs to you and there is none worthy of worship besides you., You are the most Benevolent and the Creator of the heavens and the earth. O Dhul Jalāli wal Ikrām (Possessor of majesty and benevolence)!}

After hearing this, the Holy Prophet صلى الله عليه وسلم said, "He has supplicated by that name of Allāh with which a person is granted whatever he asks." [Abu Dawūd p. 210]

